

DOSSIER: THE ENGAGED, REFLECTIVE AND PRAXIOLOGICAL SOCIOLOGY OF PIERRE BOURDIEU: UPDATES AND POTENTIAL IN BRAZILIAN STUDIES

DOSSIÊ: A SOCIOLOGIA ENGAJADA, REFLEXIVA E PRAXIOLÓGICA DE PIERRE BOURDIEU: ATUALIDADES E POTENCIALIDADES NOS ESTUDOS BRASILEIROS

DOSSIER: LA SOCIOLOGÍA COMPROMETIDA, REFLEXIVA Y PRAXIOLÓGICA DE PIERRE BOURDIEU: ACTUALIZACIONES Y POTENCIALIDADES EN LOS ESTUDIOS BRASILEÑOS

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Pierre Bourdieu was one of the greatest sociologists of the late 20th century, if not the greatest. With a daring work, which inevitably makes the reader reflect, at the same time that invites him to feel part of the daily fabrication of society, Pierre Bourdieu is, without a doubt, an author who can generate love and/or hate, but never the indifference. Willing to aim weapons at himself and also at his peers, Bourdieu is a fighter of words, but also of action, as shown by his various initiatives in the strike movements of 1995, in France, against neoliberal policy (strikes by workers in the sector public and private, fight against the pension reform proposed by Alain Juppé, fight alongside *sans-papiers* immigrants, etc.).

Based on his work, Pierre Bourdieu denounced the social, cultural and moral misery caused by the imposition of power relations, which in turn generate the reproduction of inequality and the distribution of capital (economic, social, cultural, symbolic) in the social world. For the author, it is in the field of education where the most perverse face of this domination occurs, because, despite the promise of social mobility and improvement of life brought by education, the school promotes domination, expressed in the lack of ownership of the capital valued by these institutions with the children of the people, which only reinforces social differences. This discussion can be found throughout his work, especially in the books *The Inheritors* (1967) and *Reproduction in Education, Society and Culture* (1970), which try to reveal the mechanisms of domination, especially in very unjust and unequal societies, which are those in which some groups perpetuate themselves in power to the detriment of society as a whole.

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In the classic *Distinction*, 1979, Bourdieu transformed a so-called prosaic and commonsense subject, that is, taste as something of an intimate nature, into a symbolic war weapon. Through extensive field research, it shows the role of education and culture in promoting taste and in the construction of what is conventionally called *legitimate taste and vulgar taste*, revealing the social magic behind culture and education that, in turn, arbitrarily, turns legitimate taste into a power classifier and its opposite, “bad taste” into a disqualification marker.

On the other hand, when addressing "symbolic violence", a theme that runs through all of his work, Bourdieu states that this type of violence, sweet and gentle, is only exercised through the game and complicity of dominated social agents, and not only as an instrumentation at the service of the ruling class. In this sense, he reworks the entire discussion on domination existing in the literature of the social sciences, since the classics, when he places the social agent as an active part and accomplice of the domination to which he is subjected.

In the last years of his life, Pierre Bourdieu denounced the arrival of economic neoliberalism, through several works, notably the book *The Weight of the World* (1997), in which the author argued that the "mathematical" and pretentiously neutral view of science economy, introduces a utopia that completely dominates the political field. This engaging book earned him immense bookstore success. The same argument, about the limits of economic theory, can also be found in another book *The Social Structures of the economy*, from 2000, when he studies the construction of the house market in France.

Throughout his work, Bourdieu sought to overcome the false opposition between individual and society, in addition to overcoming the opposition between theories that understand practice as exclusively subjective, as expressed in methodological and ontological individualism, and theories that understand practice as exclusively structured, such as occurs in Lévi-Strauss' Structuralism. Therefore, in addition to structuralism, he turned the symbolic weapons to Sartre's Phenomenology and the Symbolic Interactionism in force in the United States, which, according to the author, gave more freedom to the social agent than he actually had.

With a restless, reflective and engaged sociology, Bourdieu put Sociology back at the center of academic debate, not only in France, but around the world and, with it, the centrality of the symbolic, or even, of symbolic power. His sociology crosses the borders of disciplines and countries, and his main concepts, built throughout his empirical research, such as *habitus*, field, symbolic violence, capital, social magic, social space etc., are part of a managed vocabulary by social scientists who want to be up to date in contemporary times.

In this frontier break, Bourdieu also engaged in a virulent fight with the field of feminism, when he published the book *Masculine Domination*, in 1998. This research focuses directly on the "logic of domination" (sexual, racial, economic etc.) in general, but scrutinizing the particular case of male-female relationships. In this book, Bourdieu invites readers to go beyond the classic alternative present in works on domination, especially coming from feminist readings, between "coercion" and "consent", and consider that male domination is perpetuated because women are educated to interpret the world with the built-in social schemas and categories of male thinking. Embarrassing and surprising the theories of the time, Bourdieu placed the centrality of women in the process of reproduction of androcentric *doxa* and, therefore, of male domination.

The undeniable active role of women, including in the reproduction of machismo, is because, in their theory, the social agent is a worker of society and therefore is viscerally engaged in the social world, experiencing with certain regularity situations of comfort and of discomfort. Therefore, to some extent, Bourdieu returns the power of transformation to the social agent, who, based on taking a position and in a "field of possibilities", can be the protagonist of a symbolic revolution. In this way, through his theory of practice, he was able to introduce a dynamism that not even classical sociology has achieved, since for the author, symbolic structures only gain meaning when they are put into practice by agents, who choose, not necessarily consciously, to reproduce or alter the social fabric. It is also in this sense that Pierre Bourdieu's sociology is a combatant sociology, in the sense that the social agent is active in every process.

It is also important to say that Bourdieu highlighted field research in his work, since all his concepts were the result of intense contact with the empirical space; and also resumed the teaching of the classics of sociology - with special inspiration in Durkheim, of whom he was a confessed reader - by defending the complementary use of the qualitative method (ethnography, questionnaire application, participant observation, analysis of trajectories and biographies, preparation of prosopography and discourse analysis, among others) and quantitative (descriptive statistics, correspondence analysis and multiple correspondence analysis).

The actuality and potentiality of his method is due not only to the undeniable strength of his sociology, but also to the formation of a school of heirs around the world, which continues to mediate and update his study program and method, operationalizing his sociology for 21st century themes, without ignoring the digital context, which Pierre Bourdieu did not have time to study. Finally, it is important to emphasize that the books cited in this presentation are merely

illustrative of the vigor of Pierre Bourdieu's sociology but are far from expressing the totality of his wide production.

Given the centrality of Pierre Bourdieu's method, 20 years after his death, the objective of this ***“Dossier: The engaged, reflective and praxiological sociology of Pierre Bourdieu: Updates and potential in Brazilian studies”*** is to celebrate the author's relevance and vivacity, through research who apply your method. Below, we present the nine works selected to compose this dossier.

The first text of the dossier shows the dialogue between Pierre Bourdieu's work and anthropology, and especially with political anthropology. In ***“The fundamental problem of politics: Anthropological views and political sense”***, Alexandre Aparecido dos Santos and Renata Medeiros Paoliello approach anthropological studies that are dedicated to issues specific to the political universe and reflections on political practices and their present modes of production in the work of Pierre Bourdieu, generating the following conclusions: i) the modes of production of political practices allow understanding the existence of a logic proper to a possible political field with defined and legitimately recognized rules and thoughts; ii) the modes of production of political practices reveal the existence of other logics, other rules and other ways of thinking about politics and its functioning that are not recognized and, therefore, are not socially legitimized.

The second text ***“Bourdieu and statistics”*** is authored by Marcela Purini Belém, an author who revisits the statistical analyzes present in the author's works and presents how this technique is disseminated in Brazil, based on studies originating especially from economic sociology and with a strong role of young Brazilian researchers, scholars of Pierre Bourdieu's method. The author argues that the Correspondence Analysis (CA) and Multiple Correspondence Analysis (MCA) techniques are tools that help objectify Pierre Bourdieu's theory, in dialogue with his qualitative methods, such as trajectory study and prosopography.

The third article, by Maria Chaves Jardim and Márcio Rogério da Silva, entitled ***“Capitals held by ministers of Cardoso and Lula governments: Mapping the distinction”***, precisely applies the MCA discussed in the Belém text. In this, the authors seek to objectify the capital held by ministers of the State in the Cardoso and Lula periods, specifying the place they occupy in the social space. After applying the MCA in a trajectory bank, the authors conclude that the ministers of the Cardoso government, from the point of view of their position, have higher cultural, economic and symbolic capital from the perspective of the economic mainstream, configuring an elite *habitus*; while Lula's ministers have less economic, cultural and symbolic capital, constituting a more popular *habitus*.

The fourth article, by Ana Lúcia de Castro and Marina Kuranaga Silva, entitled ***“Consumption and social distinction in the digital space”***, chooses as a research theme the notion of distinction present in Pierre Bourdieu and faces it through two empirical spaces cut out in social networks, namely: a Facebook group related to the purchase and sale of products on *25 de Março*, a famous popular shopping street in the city of São Paulo, and the Instagram profile of a digital influencer in the field of fashion and style, Maju Trindade. The research results indicate that taste has also been influenced, not only by influencers and/or product advertisements, but also and above all, through the network itself that articulates the profiles directing them by keywords, types of content, engagement and reactions.

The fifth text ***“Between mainstream and underground: Origins, trajectories and capitals in the two poles of Brazilian rock in the 1980s”***, by Tiago Rosa, also deals with the theme of distinction and the symbolic power of an elite, through a study comparison between two aspects of Brazilian rock in the 1980s, the mainstream and the underground, undertaken through the study of the individual and collective trajectory of Brazilian rockers of the period, in dialogue with Pierre Bourdieu's concepts, seeking to identify the capital held by rock exponents who received preference from the music industry of the period, in comparison with a second group, which was on the margins of the music industry, the undergrounds.

The sixth article, ***“Pierre Bourdieu's contribution to elite studies in Brazil”***, by Gabriela Lanza Porcionato, Paulo José de Carvalho Moura and Mateus Tobias Vieira, deepens a theme that appears in the previous article, about elite. The authors present an interesting overview of Pierre Bourdieu's influence on elite studies in Brazil. To this end, the authors carry out a systematic bibliographical review, indicating the "first generation" of Brazilians who imported Bourdieu's thought to Brazil, highlighting the emergence of the theme "elites" in this research agenda, as well as the reproduction of a "second generation" of Bourdieu's heirs, who also started to occupy spaces of national debates in congresses and universities. The results indicate the potential of Pierre Bourdieu for the study of elites in Brazil, with strong reproduction of the network of researchers dedicated to the subject.

The seventh article is a collective text, signed by Janaina de Oliveira, Natália Casagrande and Maria Teresa Miceli Kerbauy, entitled ***“Analysis on the financialization of higher education and the effects of the production of the diploma as a sign of social distinction”***. Inspired by the theoretical and methodological framework of Pierre Bourdieu, the article argues that with the expansion and financialization of higher education in the 2000s, the number of educational companies grows in the market which, despite offering a low-quality

education, compete with public institutions and begin to commercialize education as a sign of distinction.

The eighth article, ***“Literature review of Bourdieu’s theoretical perspective on mathematical education”***, by Julia Beatriz Giaccheto Barbieri, deals with the appropriation of Pierre Bourdieu's theory by mathematics education, through a survey on the Sucupira platform, when it was analyzed as the author is approached in Mathematics Education and what are its possible implications and contributions to the area, as well as what are the Bourdieu concepts most used by Mathematics Education researchers. The data indicate that Pierre Bourdieu is little known and adopted in the area of Mathematics Education, both because of the low quantitative representation of these studies, and because of the even smaller number of studies that adopt his way of working. The article fulfills the role of disseminating Pierre Bourdieu in this area, where there is still a need to disseminate his thought.

The ninth article is authored by Bruno Fonseca, entitled ***“Pandemic and class habitus: Analysis of social self-care practices during the Covid-19 pandemic in the metropolitan region of Recife”***. Through ethnographies and sociological biography carried out with Jiboia – a member of the Brazilian popular class –, the author argues that in the face of the pandemic context, the use of masks, the implementation of social isolation, vaccination and hygiene, were not only supported by the objective conditions of life, but also by the subjective conditions of existence when these are associated with existential inequality. For his argument, the author is centrally based on the concept of Habitus, by Pierre Bourdieu, arguing that the class habitus was decisive in taking positions during the pandemic.

Finally, the tenth and last article ***“The program Minha Casa, Minha Vida and the relational sociology of Pierre Bourdieu: The social construction of a market”***, by James Santos and Nathália Teixeira. In this, the authors have as their object of research the *housing program Minha Casa, Minha Vida*, implemented by the Lula and Dilma governments (2009-2016) and seek to identify the role of the State in the social construction of this market from the municipality of Palmeira dos Índios – AL. To do so, they are inspired by Pierre Bourdieu's idea of the social construction of markets. The data indicate partnerships between different agents and institutions (contractors, construction companies, banks, city halls around the state), in addition to the advances and limits of the program.

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